The Bombay Guardian.

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WEEKLY REVIEW.

—The letter of a "Parsee" is unsuitable for our columns, but we would advise him to publish it in any English or Native paper circulated amongst Parsees.

—We were reluctantly obliged for want of space to omit the following letter last week.

"POPE PIUS IX.

To our Venerable Brother Henry Edward, Archbishop of Westminster.

"Venerable Brother,—Health and the Apostolic blessing.

"We have seen from the newspapers that Dr. Cumming of Scotland, has inquired of you whether leave will be given at the approaching Council to those who dissent from the Catholic Church to put forward the arguments which they think can be advanced in support of their own opinions; and that, on your replying that this is a matter to be determined by the Holy See, he has written to us upon the subject.

"Now, if the inquirer knows what is the belief of Catholics with respect to the teaching authority which has been given by our Divine Saviour to His Church, and therefore with respect to its infallibility in deciding questions which belong to dogma or to morals, he must know that the Church cannot permit errors which it has carefully considered, judged, and condemned, to be again brought under discussion. This, too, is what has already been made known by our letters; for when we said '*it cannot be denied or doubted that Jesus Christ Himself*, in order that He might apply to all generations of men the fruits of His redemption, *built here on earth upon Peter His only Church*; that is, the one, holy, Catholic, and Apostolic Church, *and gave to him all power that was necessary for preserving whole and inviolate the deposit of faith*, and for delivering the same faith to all peoples, and tribes, and nations,' we thereby signified that the primacy, both of honour and of jurisdiction, which was conferred upon Peter and his successors by the Founder of the Church, is placed *beyond the hazard of disputation*. This, indeed, is the hinge upon which the whole question between Catholics and all who dissent from them turns; and from this dissent, as from a fountain, all the errors of non-Catholics flow. 'For *inasmuch as such bodies of men are destitute of that living and divinely-established authority*, which teaches mankind especially the things of faith and the rule of morals, and which also directs and governs them in whatever relates to eternal salvation, *so these same bodies of men have ever varied in their teaching*, and their change and instability never cease.' If, therefore, your inquirer will consider either the opinion which is held by the Church as to the infallibility of its judgment in defining whatever belongs to faith or morals, or what we ourselves have written respecting the primacy and teaching authority of Peter, he will at once perceive that no room can be given at the Council for the defence of errors which have already been condemned; and that we could not have invited non-Catholics to a discussion, but have only urged them 'to avail themselves of the opportunity afforded by this Council, in which the Catholic Church, to which their forefathers belonged, gives a new proof of its close unity and invincible vitality, and to satisfy the wants of their souls by withdrawing them from a state in which they cannot be sure of their salvation.' If, by the inspiration of Divine grace, they shall perceive their own danger, and shall seek God with their whole heart, they will easily cast away all preconceived and adverse opinions; and, laying aside all desire of disputation, they will return to the Father from whom they have long unhappily gone astray. We, on our part, will joyfully run to meet them; and, embracing them with a father's charity, we shall rejoice, and the Church will rejoice with us, that our children who were dead have come to life again, and that they who were lost have been found. This, indeed, do we earnestly ask of God; and do you, venerable brother, join your prayers to ours.

"In the meanwhile, as a token of the Divine favour and of our own especial benevolence, we most lovingly give to you and to your diocese our Apostolic blessing.

"Given at St. Peter's, in Rome, this 4th day of September, 1869, in the 24th year of our Pontificate. "Pope Pius ix."

From the above letter it will be seen that there is little hope for Rome, not because she has refused to hear Dr. Cumming, but because she has so impiously asserted her infallibility and virtually said to all without her pale, yea even to Anglo-Catholics, that she sets at nought all their counsel and wills none of their reproof.

Surely it is the height of folly, if not of madness, for any mere man thus to assert his own infallibility, and, in spite of Holy Writ which teaches that, "It is not in man that walketh to direct his steps, to maintain with such stubbornness and self-ignorance, the unfounded fancy and gratuitous assumption that she alone is a guide to the blind, a light of them which sit in darkness.

Arrogance, conceit, and stubbornness generally accompany self-ignorance, and in a degree proportionate to its intensity; accordingly we find that "errors which have been considered, judged and condemned cannot be again brought under discussion."

We do not merely doubt, but, in common with all Protestants, emphatically deny that "Jesus Christ Himself built here on earth upon Peter His only Church and gave to him all power that was necessary for preserving whole and inviolate the deposit of faith."

The Pope is, however, right, when he makes this the real point at issue. We assert that the Holy Spirit is not the exclusive property of any one man or of any body of men, but like the air we breathe is free of the universe, and that our reception of it is limited only by our capacity and desire of receiving it. Nay, further, we believe that the triple crown, with all its accompanying pomps and vanities presents a barrier rather than an open door to the reception of the Spirit.

God has promised to *lead* his people into all truth, but he will not *drive* them, and if from lust of power they imagine lies and say "The Lord saith it albeit he has not spoken," He will most certainly be against them.

We know no infallible teacher save God's word, and no church on earth "has power to decree anything against the same, nor besides the same to enforce anything to be believed for necessity of salvation."

—A Professor Lorinser of Breslau who has just published a German version of the Bhagawat Gita, with commentary, broaches what is called 'the startling theory' that the author has drawn largely upon the New Testament for his doctrines. This was the very impression which we received, and which was recorded by us at the time, in reading the work more than twenty years ago. It is difficult to resist the conviction that the writer must have been acquainted with the Gospel and the Epistles of John, and interwoven the sublime truths contained in them with his own heathenish notions. The many points of resemblance between the history of our Lord and the things narrated of Krishna, have been more than once pointed out. There is no reason to doubt that the Gospel was brought to this country before the end of the first century, and that it had a certain measure of success, though in time the churches founded died out for the most part, and the traces of Christianity are chiefly obtained in a reflex way, from indigenous systems and works.

—On Monday evening a few Europeans and a large number of educated Natives were invited by Dr. Atmaram to his house for the purpose of meeting the Rev. James Long of Calcutta. Mr. Long is a well-known and respected agent of the Church Missionary Society. He has laboured for upwards of thirty years in India, and very few Missionaries have made themselves so thoroughly one with the Natives or have worked and suffered so much for their good. The meeting was of a conversational character; the object being to compare the state of education and social progress on this side with that in Bengal. It appears that the Bengalis are ahead of us in the matter of female education, and also, alas, in the use of the brandy bottle, but Bombay is in advance of Bengal as regards the energy, ability and sincerity of the Reformed party. Tea and ices were handed round, and some native girls sang very sweetly a Mahratti hymn. A vote of thanks was given to Mr. Long, and the company separated feeling deeply thankful to Dr. Atmaram for giving them the opportunity of spending such a pleasant and profitable evening.

—It was most industriously advertised both in the public papers and by private circulars that a lecture on "The Coming of our Lord," would be delivered in the Town Hall on Monday evening last. As we are among the number of those who take a deep interest in anything connected with "that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" we went to the meeting at the time appointed. On our arrival we found a considerable number of Europeans and a few Natives assembled. We found after a very short time, much to our disappointment, that the lecturer was an Irvingite. After dilating upon and magnifying the divisions in Christendom, he introduced Irvingism as the great panacea for all the woes under which the Catholic church groans. It seems that all that is necessary for the union of Christendom is to acknowledge and obey certain self-

appointed apostles. It is most absurd to respect or desire a union the result of mere submission to any human authority. The attempt has been made for centuries with the aid of such powerful auxiliaries as the Inquisition and penal fires, but the result has been a miserable failure; therefore in an age when even Rome thinks it politic to show the velvet paw we cannot doubt that Irvingism will fail in its effort to get Christendom to submit to her so-called apostles. In the meantime it would be well if lecturers on Irvingism would not give misleading titles to their performances.

—We have much pleasure in inserting the following thoughtful remarks of Bishop Ewing, of Argyll, on the coming Council:

"Were the Council a meeting of humble Christians, or the heads of Christ's Church (if it has heads) seeking after truth, our deepest sympathy and our highest reverence would go with them. But this it is not. It is the pathetic spectacle of men seeking to make certain their own preconceived opinions by a decree of their own, and to change God's way into ways, to turn the flood into a particular channel, and to rule God's acts into unison with their own. It is a meeting to make secure as personal, that which is, universal, and which if it does not belong to all cannot belong to any; an attempt to create that which either exists already or does not exist at all, and which assuredly cannot thus be created. This construction of an artificial father and prophet is most pathetic. It shows the dreadful want which is felt of a father and prophet, the non-recognition of the eternally good and true, which are ever present, and which, if not so, can never therefore be. It is a demand for something which shall be good and true, not from that which it is in itself, but from being made so from without. It is to create a Pope who shall be what he is, true, not because of what he says and does, and who is sanctified by the truth; but who, being what he is, and made to be as we have seen, shall sanctify the truth by that. This a Pope indeed, a sad and grotesque spectacle, but more sad than grotesque. For when we remember what he has said already the future darkness deepens. Every utterance, even in our day, has departed further and still further from the fact of things, and from that which experience tells to be most precious, and many utterances have been death-warrants written in blood and tears. And one thing still remains behind, perhaps the strangest of all, that the oracle to be created demands its own creation! Beyond this pathos and the grotesque cannot farther go."

We have received Rs. 4 from J. M. for the Rev. Mr. Martin's Famine Relief Fund.

We rejoice to hear that our German brethren on the Malabar Coast are cheered by large accessions from the heathen. In the neighbourhood of Mulky and Udapy nearly 400 souls have joined the Mission churches within the last two months. For some time there was scarcely a day in which some house or other was not cleared of the insignia of devil-worship. The movement is still going on, and hopes are entertained that it may spread to other parts of the district. The only drawback is that there are scarcely hands enough 'to draw in the net.' We commend this work to the prayers of our readers. There are, besides, we learn, some hopeful indications among the Brahmins at one of the larger stations.

Nothing is heard now in Mangalore of the 5,000 candidates for Brahmoism concerning whom a telegram was sent to Mr. Chunder Sen. Four or five months have been gone by, but no Brahmic missionary has made his appearance among them. It was a caste imbroglio that led to the sending of the message to Calcutta.

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SATURDAY, OCTOBER 30, 1869.

POLYGAMY AND THE GOSPEL.

Shall a man who in all other respects gives satisfactory evidence of conversion from heathenism to Christianity, and shows the work of the Spirit on his heart convincing him of sin and leading him to Christ, but who has more than one wife, be denied admission into the church of Christ unless he put away the second wife? Or, to put the matter in the form best adapted for discussion, shall it *in no case* be deemed right for Christians to admit to their communion one who has more than one wife?

There is no question regarding the unlawfulness of polygamy. It is distinctly forbidden in the Christian Scriptures. For one professing to be a follower of Christ to take to himself more than one wife, is to renounce all claim to be regarded as a disciple of Christ. The question does not relate to this at all, but simply to the will of Christ regarding the reception or non-reception of one who in a state of heathenism had married more than one wife, who has heard the Gospel and embraced it, has come to the knowledge of the sinfulness of polygamy but feels himself bound by the engagements into which he has entered with his wives.

We naturally turn to the New Testament to learn if Christ, either directly or through his apostles, has declared his will in this matter. We find abundant declarations of his will that whosoever will may embrace the Gospel promises and the Gospel privileges, and that Christ will in no wise cast out any that come unto him; but we do not find any statement regarding the way in which a polygamous candidate should be dealt with. In the Epistles, a number of questions relating to Church-membership and the obligations connected with it, are treated; there are instructions with regard to the course to be pursued when one of a married couple remains in heathenism the other being converted, and with regard to matters more minute; but there are none regarding this particular matter. What instruction may have been given orally to the primitive churches by the apostles we know not; they speak to *us* by the epistles only; and in these we find no judgment pronounced. They have dealt with it as they have with slavery. It has been maintained by many in modern times that no slave-holder could properly be received into the Christian church; but they have found it impossible to point to any prohibition of this sort in the New Testament; and have been met by the stubborn fact that there were both slaves and slaveholders in the primitive church, and by the letter of Paul to a Christian slave-holder begging him to receive back a runaway Christian slave. And yet there can be no reasonable question that Christianity is decidedly antagonistic to slavery.

They who maintain that a polygamist may *in no case* be admitted to the church, when called upon to make this clear to a candidate, must feel the lack of a clear and positive injunction. On the supposition that a man is truly converted to Christ, it will be sufficient to prove to him that Christ will not receive him without the renunciation of his second wife, to induce him to put her away. In any case, the mere fact that polygamy is forbidden by the Gospel, will lead the true convert to make *any* personal sacrifice in order to free himself from this evil. But sometimes the putting away of the additional wife or wives involves a great deal more than any personal sacrifice. The several wives of the candidate were previously in the households of their parents, and in that relation were cared for; they forsook this relation, left father and mother to become the wife of one who solemnly promised to protect and cherish them all their life; if he casts them off, there will, in all probability, be no one to care for them, their position will be sadly anomalous, and, as has been well said by a recent correspondent of ours, they will in all probability addict themselves to a life of sin.

In most instances, in this country, the first wife is the one that was married in childhood; she bore no children to her husband, and he married another for the sake of posterity; by the second wife he has children; should he be required to put away the latter? In this case either he must part with his children, or the mother must. Or shall we say that a man may choose among his wives which he will keep? To say that only the first can be regarded as the true wife, is to bring the law of the Gospel to bear upon a period of his life when he knew nothing of the Gospel. The first wife might refuse to follow him in his new faith, the second might be willing to do so; we could hardly lay down a rule that should forbid the continuance of his union with the latter.

Many years ago, when this matter came up for discussion before a mission with which we were connected, we gave our vote for the exclusion of polygamists who refused to part with the second wife, insisting however that it was the duty of the husband honorably to maintain those whom he had married. Further consideration has brought into view two difficulties in the way of this. The man may not have the means of sustaining separate households. He will not be able to exercise proper guardianship over the removed wife, and thus she will be in danger of losing her responsibility and giving way to temptation.

The rule laid down by Paul concerning office-bearers that they shall be husbands of one wife, implies that there were those among the church-members who had more than one wife. A correspondent suggests that these may have been received into the church by Native ministers, and that their reception may be without apostolic sanction. This is quite possible. But one who has been converted to Christ, and asks for church-membership, will hardly be convinced by *a supposition*, that he must part with a loved wife, the mother of his children. Protestants recognize the right of private judgment in their converts, and put the Bible in their hands that they may learn from it the will of God. A sincere candidate for baptism who feels that a renunciation of his wife will be likely to imperil her best interests and perhaps prove her ruin, will wish to have it clearly demonstrated to him that Christ forbids his reception, and he will ask for an explicit statement of the Saviour's will in the matter.

We believe that the church of Christ may not refuse to receive those whom Christ receives. If I conscientiously believe that another is my brother in Christ, I cannot refuse to call him brother or to treat him as such; I must recognize him as one of Christ's fleck. He that has Christ has all the promises that are in Christ, and can hardly be denied privi-

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leges that Christ himself has bestowed upon all believers.

What shall we say then? That polygamists shall be received into the Church? On the contrary we would have the enquirer distinctly taught that polygamy is odious to Christ, and that he should be ready to make any and every personal sacrifice to free himself from this thing, and if it can possibly be done without imperilling the best interests of those who are married to him, he should dissolve his connection with more than one wife. But in the case, probably an exceptional and rare one, of a man whose connection with more than one wife is of such a nature that a dissolution would be likely to prove ruinous to the rejected wife and a great stumbling-block to the heathen, and who, at the same time, gives good evidence of conversion to Christ, we do not think the New Testament authorizes the rejection of such a person from the church. And we do not think the reception of such a person would be likely to diminish in the least the sense of the sacredness of Christ's prohibition of polygamy.

DR. LIVINGSTONE.

Dr. Livingstone, writing from Ujiji in the centre of Africa, refers to several geographical peculiarities of the country he has visited, and announces that the sources of the Nile are just about where they were located by Ptolemy at the beginning of our era. He seems however to have made a still more important discovery, not in geography, but with regard to geographers. He says: "I shall not follow Lualaba by canoes as we did the Zambezi, from near the Victoria Falls to the Kebrabassa; that was insanity, and I am not going to do any more mad things, *merely to please geographers who are mostly insane.* My positions have been altered for the most idiotic reasons at places where no one else observed or will observe in our day; and after all our care in laying down Lake Nyassa, 200 miles are tacked on to its N. W. end, the which 200 miles of water are perched up on a height 3,000 feet above the rest!" There are some of us who do not need to go to the heart of Africa to find out that geographers are mostly mad,; understanding by the designation those who distress themselves exceedingly because their maps of a certain part of the interior of Africa do not show whether there is land or water there, and if water which way *it* flows, how deep it is, &c. &c.; and who hunt up the best and most useful men and engage them to leave their work (of whatever importance this may be) and go through a thousand perils to inspect that unknown region and report to them; and whose desire to know is exceeded by their desire to be known; which leads them to manipulate the geographical facts reported and work them up in a way that shall allow of the exhibition of their superior science. We congratulate Dr. Livingstone on the discovery that he has made, and hope he will profit by it and make it the basis of some other equally important discovery. The geographers who pore over their maps of the interior of Africa, see here and there a patch redeemed from the terra incognita and distinguished by names; but they do not stop to enquire what these regions are the better for having within a few years found a place in the maps of the Geographical Society; what advantage has accrued to the tribes inhabiting those regions, or what gain has come to us from them. The occupant of the house is greater than the house; and the tribes of Africa are of vastly more consequence than the lakes of Africa. We know that Dr. Livingstone is hopeful that ultimately, after the interior of the country has been opened up to commerce, there will be benefits communicated to the inhabitants of that vast continent; but the prospects seems to be a remote one. What multitudes of the denizens of Africa are now accessible to European influence; how many millions are lying as it were at our doors ready to be operated upon by our elevating influences; but where are these influences? Who troubles himself about the tribes when they are once known? The lakes, the mountains, the rivers, all these are precious materials out of which geographers can elaborate monographs that shall render their names illustrious; but who cares for the people of Africa? Ethnologists are interested in them, in respect to the size of their cranium and their facial angle; but there are few indeed who are really concerned to bring about their elevatien and deliver them from the bondage of corruption. We earnestly hope that Dr. Livingstone may soon get through his explorations, and come back to tell us all he has seen; we are sure that the account will be a most interesting and instructive one; but after all, the question of Africa's elevation is being settled at a multitude of points on the outside of the unknown interior, where the Gospel is being slowly and painfully introduced to the minds of the natives by patient and laborious missionaries, the chief impediment to whose progress is often the manner of life of European traders, the pioneers of commerce.

Dr. Livingstone's last letter is dated July 10, 1869. He had been then two years without any communication from the outer world. We sincerely hope that the same kind Providence that has so wonderfully watched over him hitherto, may enable him soon to return to us. He seems to have been very much indebted, under Providence, to the letters of the Sultan of Turkey for the friendly reception which he has generally met with. 'The Arabs have all been overflowing in kindness,' he says. The great continent is intersected in almost every direction by Moslem influence. The Koran has been carried every where, by the aid, doubtless, in the first instance, of the sword. It is an error to speak of the heart of Africa as a region unvisited by traders and travelers. It has its lines of communication with the outside world. But the foreign influence is Arab, and not European. A blow struck in Mecca would resound all through Africa.

TRACKS ON THE SAND

"*Prove all things.*" 1 Thes. v. 21.

Some years ago a young shipmaster sailed out from one of the Mediterranean ports of Spain, intending to pass through the Strait of Gibraltar. It was his first voyage as master of a ship. The vessel was new and a fast sailer, and he was particularly desirous of making a good voyage. When nearing Gibraltar he one afternoon came up near another ship in which he had previously sailed. The master of this was a particular friend of the young man, and he had been long engaged in the Mediterranean trade. As they were parting the old captain advised the younger man to alter his course a point, if he wished to fetch out that night. This the young man was not inclined to do. He had made careful observations of the sun that day, and felt sure that he was right. But the older man repeated his advice. The young man, thinking that one so long in the trade must know the proper course, took the advice. He felt sure that his friend only wished to aid him by giving such advice.

But he was not at ease. After pacing the deck for an hour, he sat down and went over all his calculations again. He became convinced that his first course was the true one, and that the well-meant advice of his friend was mistaken. He then altered his course, going not merely as before, but so as to allow for the deviation from the course which he had made. At eight o'clock that evening he saw the rock of Gibraltar looming up alongside his ship. Had he kept on in the course suggested by his friend, he must have been dashed upon the rocks.

A few weeks later he met his old friend in port. The latter greeted him with warmth, saying that he had been expecting to hear that he had gone to pieces, as the consequence of his following the advice given. He had found out his erro soon after the ship had passed him but when it was too late to give the correct word, and he was consequently gratified at finding that his young friend had acted upon the rule: "Never steer by another man's compass."

There is a good deal of this steering by another man's compass in this world. Men will not be convinced of the danger of such a course by many fatal accidents taking place around them. Men generally prefer to take the opinion of another rather than to be at the trouble of examining and deciding for themselves. They go in a particular course for the simple reason that others do so. But if a course is wrong, it is wrong for one as for another, wrong for all as it is for one. It does not answer to tamper with evil, because others are ready to call evil good; to take a wrong cause because others say it is right.

A man is responsible for his own conduct, and for the results of that conduct. No one can release him from that responsibility. If the captain had run upon the rocks in following the advice of his more experienced friend, the loss would still have been his own. He could never have excused himself to his owners, by saying that he had only followed well-meant advice. The reply would have been—"We placed *you* in charge of the ship, and not your friend." No claim for damages could lie against the other captain for causing a loss by his advice.

So in matters of eternal interest. If one pins his faith to the statement of another, and is lost thereby, the loss is his own. It is the duty of the man to be certain for himself that the course is the right one. The blame of wrongly advising may rest upon the other, and he will be responsible for that, but the consequences of following the advice remain upon the unthinking follower.

"Let every man be fully persuaded in his own mind."

The incident also shows the necessity of some standard by which to measure our conduct and to judge of ourselves and our position. Both these captains had compasses nearly alike, both had similar charts, yet one had mistaken his position. Trusting dou b less to his own familiarity with the headla n along the coast he had not carefully cons

dered some little things. So we may say that men's consciences are alike, and will give correspondent answers when questions of right and wrong are brought before them. But in addition we need the *chart*, to point out the rocks and quicksands upon which they are liable to fall.

Mere consciousness of right and wrong or the intuitions of man's nature are not enough. If these cannot avail in sailing a ship, on smooth water, how much less can they direct a man's course across the seas and during the storm that we must meet with in the course of our life, when we discover false opinions and evil practises on every hand, and practised by the multitude. There is a higher and unerring guide. God deceives not. Let every one trust in Him and be guided by His word, and he will not go astray.

The incident also shews that good intentions are not enough. The end aimed at must also be good. In this case the best intentions came near producing the most disastrous result. We have instances of similar results of good intentions almost every day. If they will not answer alone, in matters of this life, how much less in regard to that which is to come. MITRA.

THE AMENS OF CHRIST.—LI.

Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me. John XIII. 20.

In Jesus was the fulness of the Godhead bodily. He was the light of the world; the Sun of Righteousness. It was far from his purpose that that Sun should set with his departure, or that it should suffer any obscuration when he ascended to the Father. In a very important sense Christ's incarnation relates to all time; 'Lo, I am with you always even to the end of the world.' The true Vine is where its branches are. It is expedient for you that I go away, said Christ to his disciples; but how could it be expedient if anything of him should be lost to them and to the world through them? It was expedient because by his physical withdrawal and the outpouring of the Spirit, they should be made far better acquainted with him, and be brought into a much closer identification with him, than was the case before. And these wonderful chapters in John, show how diligently and earnestly, when about to be separated from them physically, Jesus sought to communicate and make over to them all the wealth of his own nature, his peace, his joy, his treasures of wisdom and knowledge, his place in the Father's affections, the promises addressed to him in the Scriptures. So that he could turn to the Father and say, I am no more in the world but these are in the world.

He that receiveth whomsoever I send receiveth me. They whom Christ sends are his plenipotentiaries, fully commissioned to make known his will, his grace, Himself to men, and to take possession of the hearts of men in his name, by means of his word delivered in its integrity to all believers. The emphasis is on the word *whomsoever*. Fulness of dignity and authority, goes with my nomination, and does not in any degree depend upon social status, intellectual endowments, or even upon church privileges. Not merely, he that receiveth you, my apostles, the companions of my ministry, distinguished by so many favors; but he that receiveth whomsoever I send. Some that are now far from the kingdom of God and the knowledge of the truth, may ere long be preaching the Gospel with the Holy Ghost sent down from heaven, and their success may surpass that of some members of the apostolic college.

But a question of great moment presents itself. Who are the sent of Christ? Who are these ambassadors in receiving whom we receive Christ, we receive God? By their fruits ye shall know them, says Christ. Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. And he graciously proceeds to inform us what the fruits are by which we may identify his prophets, his ministers. He that doeth the will of my Father in heaven. And this will is embodied in Christ's words: Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock. We learn from this that the true minister of Christ is in the first place his true disciple, receiving all his words into a good and honest heart, and giving these words their true expression in his life. This he can only do by having the Spirit of Christ. If any man have not the Spirit of Christ he is none of his. The Spirit of Christ is a spirit of self-renunciation; of love to the brethren; of true devotion to Christ and his cause. In the next place one whom Christ designs to send to men, is furnished with the gifts needful for the ministry; and these gifts are an evidence to him and to his brethren that he is called and commissioned of Christ to make known the Gospel. They who seek in the ministry a means of livelihood, an honorable profession, a position, who seek their own, who are more concerned to get than to give, these certainly are not sent by Christ. They have not his Spirit. The Good Shepherd gave his life that the flock might have life and that they might have it more abundantly; he commits his flock to shepherds whose chief concern is the imparting of life to the flock; but there are a multitude of false prophets whose principal consideration is how they may themselves get a living, and who never for a moment put the advantage of the flock upon a level with their own.

The word 'apostle' simply means 'one sent'; one who had been separated by Christ from the world unto himself, made acquainted with his will, moulded by that will and then sent forth to declare it. The distinction of those we call apostles, is, that they were companions of our Lord in the days of his flesh and were personally commissioned by him to preach his gospel to Jews and Gentiles and lay the foundations of the church of the New Jerusalem. But Christ with all his plentitude of power, material and spiritual, goes with every one whom he sends to men with the offer of his grace; He himself with all his power on earth to forgive sin, with his power to redeem from all iniquity, with his power to destroy the works of the devil, goes with every true evangelist, every true minister, of whatever denomination.

Is there any place here for clerical domination? On the contrary the axe is here laid at the root of all this. For what is it that I receive from the servant of Christ? Christ himself; I am brought into intimate and indissoluble relation with Christ himself, by means of the word embraced in faith; I have the same Christ and the same access to Christ and the same promises in Christ that the evangelist has. It is not in the power of the minister to take away what he has given, or to lay an embargo upon any portion of the evangelical blessing; Christ is not a treasure of which he has the key, and which he may dole out according to the homage he himself receives. The message committed to him is, Whosoever will, let him take of the water of life freely. All things pertaining to life and godliness are given us in Christ. He that heareth my word and believeth on him that sent me, hath everlasting life.

What greater need have we in this day than to be spoken to by men who give evidence that they know Christ and have fellowship with the Father and the Son, and are led by the same loving, lowly and self-denying spirit that dwelt in him; men, in a word, fitted by richest experience of his grace, to be his representatives in the world so that rightly to know them would be to know Christ? But a need not inferior to this is, that we should be so much under the guidance of the Spirit of God that, given such men, we should know them. There were false apostles in the primitive churches, and Christ commends those churches that were able to detect their true character and to turn from them; but many heard them gladly and lost the power to recognize Christ in his true ministers. The world knoweth us not because it knew him not. He came unto his own and his own received him not.

Thou canst not bear them who are evil, said Christ to the church at Ephesus, and thou hast tried them which say they are apostles and are not and hast found them liars. How did they try them? The word of Christ was in their hands and in their minds; they knew the Gospel; the Sermon on the Mount; they knew Christ; the Spirit of God was with them; and in the exercise of that right of private judgment which was bestowed upon them along with the Gospel and the Spirit, they ascertained the falsity of these so-called apostles. Having already received Christ, they could easily see through the false pretensions of those whom he had not sent. These false apostles declaimed loudly no doubt against the right of private judgment.

WHAT IS TRUTH?

The Lord thy God will raise up unto thee a Prophet from the midst of thee of thy brethren, like unto me; unto him ye shall hearken. Deut. XVIII. 15. And a divine proclamation follows to the effect, that whosoever should not hearken unto this future Prophet should have to answer to God for it, or, as it is elsewhere expressed, should be cut off from the congregation of God's people. Moses differed from all the prophets that preceded and succeeded him, in that he was a divinely commissioned Lawgiver, the founder of a dispensation. He laid down the foundation on which the Jewish church was to be reared; he gave to the people a polity and a code that no one could set aside or modify, until the prophet like unto him, a divinely commissioned founder of a new despensation, should appear. And as any one who refused to obey the Mosaic ordinances and institutes was thereby excluded from the congregation and forfeited entirely the name and privileges of a Jew, so no one could be regarded as belonging to the congregation of God's people who should refuse to receive the Messiah, the Establisher of the New Covenant. There were then these two essential features distinguishing the Jew; he observed the law given by Moses, he waited for the Prophet who was to succeed Moses. When the Prophet should come, all observers of the law were to hearken unto him, yielding him the

deference hitherto yielded to Moses, that is, yielding absolutely to his instructions. Moses himself transferred them to him; and to reject him would be to discard Moses, and cut themselves off from the congregation. Of this future Lawgiver and Deliverer all the prophets of the Old Covenant testified. We may content ourselves with here grouping together the various particulars and circumstances mentioned by them and recorded in the Old Testament Scriptures so many centuries before he appeared.

He is spoken of as:

The Son of God, the anointed or Messiah, the king of Zion instituted by God, against whom the kings of the earth should set themselves, but who should prevail over all and subdue to himself the whole earth, by prayer addressed to his heavenly father and by manifestation of irresistible power. All this and more in the 2nd Psalm.

As the seed of Abraham, of Isaac, of David, yet as Immannel (God with us), the Mighty God: as a child born to us and as the Everlasting Father.

As born of a virgin; in Bethlehem of Judea; before the sceptre had finally passed away from Judah; about 490 years after the restoration from Babylon.

As adored by great persons from a distant land; as called out of Egypt.

As heralded by one like Elijah in spirit; as anointed by the Holy Ghost; as a Priest after the order of Melchisidek, not by succession or with succession.

As entering on his public ministry, in Galilee; visiting the temple; as poor; meek and retiring; guileless; kind and compasionate; zealous; working miracles; speaking by parables; a stone of stumbling; different from the expectations of men; without external glory or attractions; reproached, despised, vilified, hated, rejected by the Jews and the Jewish rulers and by the Jews and Gentiles combined; rejected by his brethren; betrayed by a friend; forsaken by his disciples.

Sold, as Jehovah; for silver; for thirty pieces of silver; the silver then cast away; to the potter; in the house of the Lord. This strange imbroglio of absurdities in Zechariah xi. 12,13, reads like the language of a madman till we come down five centures and read the undesigned fulfilment in the Gospel. The doctrine of probabilities will show that there were millions of millions of probabilities against the fulfilment of this group of predictions. And so with very many of the rest.

As wounded; bruised; scourged; smitten; smitten on the cheek; spitted on; mocked; his visage marred; thirsting; compassed about by an angry, tumultuous and ferocious crowd; pierced; pierced in his hands and feet; innocent and a sufferer for others; not imprisoned; not really judged; silent before his enemies; forsaken of God; taunted with it by the proud and pharisaical; made to drink gall and vinegar; numbered with the transgressors; dying under these circumstances; with not a bone broken; in connection with the feast of the Passover; dying in an upright position, elevated, so as to gazed upon by a crowd; dying at the hands of violent men, yet voluntarily, self-sacrificingly; by the pleasure of the Lord; without issue; buried not with the malefactors, his companions in crucifixion, but with the rich; his flesh not to see corruption.

As rising again, seeing his seed, prolonging his days, and executing the pleasure of the Lord; ascending on high; sitting on the right hand of God; reigning in righteousness in the hearts of his people; by the knowledge of himself justifying men; giving a new covenant in place of the old; blessing all nations; sending his word to all; proclaimed as a Saviour to the ends of the earth; abolishing the idols; finally destroying and sweeping from the earth all systems of government, spiritual and temporal, and reigning over the renewed earth, with an everlasting dominion.

In the Providence of God, the fact that the prophecies were written centuries before Christ appeared on the earth, is one that no man can dispute. After the Old Testament canon was concluded, it was translated from Hebrew into Greek; and after this there was time for the language to undergo considerable change, so that the Hebrew of the Scriptures differed from that spoken in the days of Christ, as the English of four centuries ago from that of to-day. But the fact is undisputed, so that words need not be wasted in affirming it.

Epitome of News.

SATURDAY,—October 23, 1869.

—*Madras Times*: "As the financial embarrassments of the Government of India will not permit them to send public telegrams of the movements of the steamers in which the public are so deeply interested, the agents of the P. and O. Company and of the B. I. Steam Navigation Company have kindly authorised the Telegraph Department to send for publication in the newspapers so much of their private telegrams as relate to the movements of their steamers."

—"We learn by the China mail that H. R. H. the Duke of Edinburgh was received on equal terms by the Mikado of Japan. He left Yokohama for Hiogo on the 16th instant.

"The future movements of H. R. H, were uncertain. It was rumoured at Hongkong that he had visited Tientsing and re-embarked for Hongkong; and much disappointment was felt at Shanghai in consequence of a report that he did not intend to visit that place.

"The Japan papers say there was nothing in connection with the *Galatea*, her royal captain, officers or crew, that did not leave a favourable impression."

—One of the men concerned in the murder of Mr. Williamson, missionary in China, is in custody, and admits having followed the boat from Tientsin.

—"We have received further authentic information regarding the attack on the gun-boat *Clyde*. The vessel was fired upon by a fort near Muscat. The firing was from matchlocks, and continued merrily for half-an-hour. Colonel Pelly has been directed to proceed to Muscat, to institute a strict enquiry, and, if necessary, to take measures to avenge the insult to the national flag."

—*Neilgherry Excelsior*: "A very important ritual observance is at stake, and it will depend on Bishop Gell's tact and discretion how it is rescued from the ship-wreck to which bigoted and misguided assailants would bring it. There is no provision in the Book of Common Prayer, so far as we are aware, which prohibits churchmen from communicating at the Lord's supper with dissenters. The construction of the whole form of the Communion service seems to be that when dissenters submit to it, they shall be considered as having become churchmen. The ensuing consequence is a matter for their reflection, but there is nowhere any rubric or canon that directs the Church to take the initiative for their exclusion. These facts were apparently overlooked by the churchmen at Bangalore who recently expressed so much indignation at having to communicate with dissenters. The circumstance should rather have been viewed as a sign of the times; the adoption of the first step towards that unity of Protestants which has formed the subject of many prayers, and constitutes the desire of every earnest Christian. Bishop Gell we earnestly hope is of this way of thinking, and whatever may be the obstacles with which he may have to meet, we trust he will persevere in a course so largely calculated to render his influence and support of the utmost benefit to the cause of Protestantism generally."

—The reductions of establishments, says the *Friend of India*, forced on the Government of India are likely to be much more severely felt, for the time than the new taxation Last week we gave our military readers a somewhat correct idea of the recommendations which have been sent to the Secretary of State on the subject of the English and Native Armies. All who are interested in the civil and constabulary establishments will now be able, from our remarks elsewhere, to estimate the nature of the proposed retrenchments which may affect them. The tenderness with which the Government of India desires to perform its disagreeable duty, may be imagined from the fact that the Governor General has given up his 'private patronage,' as it is called, until the officers thrown out of employment and reported fit for other duties, are provided for.

—A serious accident occured on Friday last at Khundwa, between the Abnariker and the station yard. The down passenger train ran into a goods train that was drawn up in the station, and the former was much injured. The engine, tender, brakevans and several carriages were smashed, but fortunately, though several passengers were severely cut and bruised, none sustained any serious injuries.

MONDAY,—October 25.

—*Overland Mail*: The Prince and Princess of Wales visited the Emperor Napoleon, at St. Cloud, on September 28.— Much attention is given in France to the stand taken by Father Hyacinthe against the Pope.—The murder of the Kinck family has caused an unparalleled sensation in Paris,—There is no alteration in the situation of affairs between the United States and Spain.—A Republican outbreak at Barcelona has been suppressed after severe fighting.—The Duke of Portugal has denied that he will accept the Crown of Spain. The Council has agreed to propose the Duke of Genoa.—An explosion of petroleum in Bordeaux harbour has caused a fearful conflagration among the shipping. Some thirty vessels have been destroyed.—The Marquis of Hartington, Earl Clarendon, and Mr Cardwell, have spoken on public affairs.—The Channel Fleet has visited Queenstown, and returned from the cruse with the Lords of the Admiralty.—Mr. Moncrieff is to succeed the late Mr. Patton as Lord Justice-Clerk of Scotland.—Mr. Dickens has delivered an address in Birmingham.—The Social Science Congress has been opened by Sir Stafford Northcote. —A poll is being taken in the City on the election of Lord Mayor. In all probability Mr. Alderman Besley will be elected by a large majority.—Mr. Whitworth, Mr. William Fairbairn, Mr. Hardman Earle, and Mr. William Jackson, of Birkenhead, have been made baronets.—The case against the directors of the Albert Insurance Company has been heard in part and adjourned.—Severe reflections are cast by the Press on the captain of the *Carnatic*, in neglecting to place the passengers in safety.

—*Native Opinion*: "It would naturally be expected that the vivacities which characterised the recent debate on the cotton bill would lead to some modicum of gossip outside the council-room, and it is accordingly related that some passages at arms have taken place between an European Member of Council and one of the native colleagues. The native gentleman in question, in the course of some remarks, was much more plain than pleasant on a certain point which the European Council chose to interpret as personal."

—The Jubbulpore paper tells us that the District Engineer of the Great Indian Peninsula Railway has received orders to commence the terminal works there at once.

—*Bombay Gazettee*: "The mail steamer which arrived on Saturday brought word that the weather had been too rough to work at the wreck of the *Carnatic*, and that only a little copper had been recovered."

—"The home papers have published the letter addressed by Captain Jones late of the S. S. *Carnatic*, reporting the loss of that ship. The account given by Captain Jones is much to the same effect as the account supplied to us by the P. and O. Company, but we notice that Captain Jones offers the following explanation as to how the ship got into such a position.

"On arriving off Jubal Island a strong current must have set the ship to the westward; afterwards, at 12-50 A.M., Jubal bore W., and Ushraffee light N. 47 W. At 1 A.M., I had hauled the ship out S. 51 E., keeping a *good* look-out myself. About 18 minutes afterwards I suddenly observed breakers on the starboard bow, and instantly ordered the helm hard a-starboard, when I saw no chance of clearing the breakers extending a head, and the ship taking a long time to answer her helm, I reversed the engines full speed astern, but the ship struck on the reef a few minutes afterwards."

—*Overland Mail*: "A correspondent of *Leeds Mercury* tells the following story:—'During the cotton famine Mr. Bright was severely censured for not contributing to the relief fund, and his niggardliness was contrasted with the munificent gift of 10,000*l.* made by Lord Derby. All that time Mr. Bright was keeping on his workmen on three-quarters' time wages, and was sinking thousands upon thousands week after week, year after year, until by the time the war came to an end he had paid away a total sum compared with which Lord Derby's gift was a mere bagatelle. During all this time, while he was seeing the savings of a life-time disappear he said nothing to all the taunts that were uttered against him. At last Mr. Garth, a lawyer, who was then a candidate for Guildford, made a charge against Mr. Bright so sweeping and so false that the member for Birmingham was bound to take notice of it, and to correct his calumniator in no very mild language. Even then he did no

refer to what he had done for the men whom he was accused of oppressing; but a friend—unknown, I believe, to him—went to Lord Derby, laid before him the facts, and asked if after this he thought the organs of the Conservative party ought to continue their attacks upon Mr. Bright. 'Good God! and he said nothing!' was Lord Derby's reply. Thenceforth the attacks ceased."

"A tremendous fire broke out at Bordeaux at six P.M. on September 29, which originated in the sudden explosion of a lighter laden with petroleum. The lighter was lying at anchor in the harbour near Lormont. The petroleum casks, wafted by the tide, communicated the fire with frightful rapidity to the vessels moored to the quay. The conflagration lasted the whole night, and between twenty and thirty large vessels were destroyed. The amount of the loss it is as yet impossible to estimate with anything like certainty. Two men fell into the water, one of whom was drowned. The Prefect, the Mayor, the Captain of the Port, and all the authorities superintended the means adopted for subduing the flames. The Minister of the Interior had left Bordeaux just one hour before the explosion."

"The Paris papers state that the King of Portugal has addressed a letter to the Marquis de Louie, Minister of Foreign Affairs, contradicting the rumour that he had accepted the crown of Spain. His Majesty says, in addition—'I was born a Portuguese, and I will die a Portuguese.'"

"The letter from Father Hyacinthe, Superior of the Barefooted Carmelites of Paris, to the general of his order, to which we referred in our last, has produced a deep impresion in Paris. Pere Hyacinthe has left the convent at Passy, where he has lived for five years, and retired to the home of a member of his family, where, it is said, he intends to await the decision of the Œcumenical Council before he appears again in public. The Papal Nuncio was not in Paris when the letter was published, but he was immediately informed of it, and at once telegraphed every word of it to Rome. It is stated that the document was submitted to the Archbishop of Paris before appearing and approved by him after some slight modifications."

—*Friend of India*: "There is apparently much unity among Protestant Christians in Ceylon. The Episcopalians and Presbyterians have united in building a Protestant Church at Hapatale, 'the prettiest jungle Church in Ceylon,' and the services of both Churches will be conducted in the same building The church was opened according to the Presbyterian forms by the Rev. Mr. Middleton, a most zealous and hard working missionary. A dedicatory service according to the English ritual was also announced but had to be unavoidably postponed. Similar harmony has been shown by Anglo-Indians at the hill stations of Mussoorie, Simla and Darjeeling. Not only Government but Bishop Cotton considered all State churches open to Presbyterian as well as Episcopalian services, of the established churches and more than once Presbyterians like Dr. Duff have preached for chaplains."

TUESDAY,—October 26.

—*Friend of India*: "The Secretary of State has, we believe, been asked to transfer a million of his large balance to the cash balances of India. Neither this, nor a temporary cessation of drawings from home, will, it is true, affect the deficit, which can be reduced only by larger receipts or less expenditure. But our balances are dangerously low, and must no longer be kept above the limit of practical insolvency by loans. The country and its transactions are so vast, that the most perfect network of railways will never permit us to let the balances fall long below the mean between a minimum of ten and a maximum of thirteen millions."

—Same: "The Duke of Edinburgh has not managed to make himself popular with the British settlers in the Sandwich Islands, any more than with the Australian colonists. His Royal Highness visited King Kamehameha V. and was royally entertained, but no British subject was admitted to his presence and a ball to be given in his honour was declined. This want of courteousness might have been overlooked, had not a Society which exists in these Islands for the relief of distressed British subjects, been brought to His Royal Highness' notice without any effect. The Duke left Hawaii without making any response to the appeal of the office-bearers who proposed to designate him its patron."

—Same: "Captain Grant, a special agent of the Underwriters' Salvage Association, has come out to the Red Sea with two English divers, to 'prospect' for the recovery of the specie lost in the *Carnatic*. An unsuccessful attempt had been previously made by the Chief Officer of the lost vessel. A French diver who visited the reef declared that the bullion, which is 80 fathoms down, cannot be recovered."

—Same: "The *Englishman* publishes some particulars regarding the 'Aliance,' the Company that proposes to take over the liabilities of the 'Albert.' That Company was established in 1824 with a capital of £5,000,000, of which £550,000 has been paid up. Since 1824 it has satisfied claims aggregating two millions sterling and its accumulated Life Fund had in 1867 reached £951,000. The par value of each share is £11, and the prices for July were from £12¼ to £12⅜. The dividend declared for the last five years has been at the rate of £7-14-6 per annum. Its Indian Agents are Messrs. Jardine, Skinner and Co. Many shareholders of the Albert will doubtless grasp at amalgamation with a Company which seems so sound, if the terms are fair and there is no promotion money."

—The proposed Œcumenical Council has produced, says the *Leader*, a curious movement among the Russian clergy. They propose to get up a counter demonstration to that preparing at Rome by having another council at St. Petersburgh, attended by bishops of the Greek Church, and presided over by the Emperor. It is said that the Pope has made great efforts to induce the Government at St. Petersburgh to send Russian bishops to Rome, but without success. Upon this the 'orthodox' clergy came forward with their plan for the Government holding a council of its own, but they were informed in reply that this could not be done, as it would offend the Roman Catholics in the Empire.

—*Indu Prakash*: "The Cotton Frauds Bill has at last passed the local Legisiative Council with a few modifications hardly worth mentioning. In passing the Bill, public opinion has been set at naught; and a penal law is enacted only against the natives of India, letting Europeans scot-free for their frauds in the cotton trade. It behoves our countrymen to try and see whether they will get justice in higher quarters. We believe the Bombay Association contemplates of petitioning the Viceroy and Governor-General of India and Her Majesty's Secretary of State for India to veto the Bill."

—*Deccan Herald*: "An engine driver of the G. I. P. Railway has been committed for trial to the High Court by the Railway Magistrate under section 26 of the Railway Act, for fastening down the safety valves of his engine, and thereby increasing the pressure of steam beyond that at which it is fixed by order of Government. His act was considered by his superiors as calculated greatly to endanger the safety of travellers on the railway. They are certainly the best judges as to the dangerous nature of the act, but it remains to be seen how it will be viewed by a jury of outsiders."

—The *Mofussilite* learns by telegram from Lahore that Major Glasse was tried and acquitted in the Chief Court on Tuesday.

—*Bombay Gazette*: "William Murray and John Scott, European sailors, were sent to jail for 14 and 7 days respectively for assaulting Antone Desouza and destroying his property. The prisoners went to complainant's boarding-house and asked for something to eat, and because there was nothing ready they smashed the table lamp and other things, and struck complainant."

WEDNESDAY,—October 27.

—According to the *Bombay Gazette* telegraphic instructions have been received at Madras from the Government of India, directing the suspension of all operations in reference to the proposed census of Madras. A general census of all India will be made in 1871, and until then the number of the population of Madras must continue to remain an unsettled point.

—*Bangalore Herald*: "It may not be generally known that one person in 5,000 in Mysore is a madman, or in other words, that we have about 800 lunatics in the country. We are told, however, that this ratio is small compared to the condition in European countries, where one in every thousand is returned as insane.

—*Bombay Gazette*: "We are very glad to inform the public that Mr. H. P. Le Messurier has been confirmed as Agent of the Great Indian Peninsula Railway. A better selection could not have been made, either in the interest of the public or the Company."

—*Times of India*: "H. M. S. *Nymph*, Captain Meara, arrived in Bombay harbour yesterday from Zanzibar and the East Coast of Africa. The *Nymph* sailed from Bombay on the 4th January, after the close of the Abyssinian Expedition, and has since been slave cruizing She has been the most successful ship this season on the East Indian station, having captured nineteen dhows, and liberated 640 slaves. The dhows were mostly taken by the boats, but there was rather a severe action in cutting out one of them near Zanzibar. In the early morning of the 11th April the news was brought that a dhow was embarking slaves. The first and second cutters, under the command of Sub-Lieutenants Clarke and Hodson were accordingly ordered away, the Sultan having previously given permission to Captain Meara to take the dhow. The boats' crews boarded the dhow, and Mr. Clarke proceeded to take her in tow, upon which a volley of musketry was fired from the shore by the Arabs, which killed a seaman named Mitchell, and severely wounded Mr. Hodson, who was struck with a bullet on the elbow which passed down his arm and out at the palm of his hand. On the boats' crews boarding the dhow, most of the Arabs jumped overboard and swam ashore, but a man, supposed to be the captain, made an attempt to cut the cable for'ard so as to allow of the vessel, which had a stern fast, being hauled ashore. Mr. Clarke endeavoured to prevent this, and was immediately attacked by the man. Mr. Clarke had emptied his revolver, but wounded him with a sword cut on the shoulder just as the Arab thrust his spear through Mr. Clarke's thigh. The fellow on doing this jumped overboard, but had scarcely swam a dozen strokes when he was shot by the seamen. By two o'clock the fighting was over, and the dhow and her slaves were alongside the *Nymph*. It is satisfactory to know that the Admiralty have marked their sense of the conduct of Mr. Clarke and Mr. Hodson by promoting them for gallantry. The *Nymph*, after coaling and provisioning, will probably follow the *Daphne* to Muscat."

—Same: "Mr. George Wyllie, late Captain of the ship *Thomas Bell*, who, it will be remembered was committed for fourteen days' hard labour by John Connon, Esq., at the Fort Police Court, for assaulting Mr. F. G. Graves, Cornet in the 20th Hussars, while on the voyage from England to India, is at present in the Bombay County Gaol by an order of the High Court, for want of surety to appear when a suit for Rs. 10,000 damages for assault is called on. After a suit has been filed against a man an affidavit can be made before a Judge, and a special order obtained to hold him to bail, so that he may not have an opportunity of running away, and this is the fix that the skipper is in who thought he could ill-treat a gentleman as he chose."

—*Englishman*: "The Lancashire manufacturers are clamorous for more cotton—that is, for cheaper cotton. The three million bales produced by America are demanded by so many new markets that Manchester is destitute, and Liverpool aghast. All eyes are consequently turned to India, with whose cotton-growing districts a direct communication will shortly be opened through the Suez Canal. A large proportion of Indian cotton will then, doubtless, be diverted to France and Austria —certainly to Hungary—nor is it possible to assign any limits to the demand that will arise for this raw material, the source of so much wealth to both grower and manufacturer."

—*Delhi Gazette*: "On Sunday there was a fresh out-burst of cholera at Meerut. Three men of Her Majesty's 105th Light Infantry, each living as far apart from the other two as was possible within the limits of the regimental lines, were seized almost simultaneously. Two died within a few hours. The third was convalescent on the evening of the 19th. Cases have been occurring at short intervels in the bazars and native city. Two or three days pass without a case. Then five or ten persons have been carried off in a single night. The disease is clearly *sporadic*. We hear later that there were no more cases of cholera at Meerut between the 17th and 21st instant. Sergeant Rose, of the 105th Light Infantry, one of the three men seized on Sunday, died on Tuesday evening. He survived the other two, and hopes had been entertained of his recovery."

—*Indu Prakash*: "We are glad to learn that Mr. Mulji Thakarsy who went to England a few months ago with some Bhattia friends for establishing a native firm in Liverpool, has proceeded to America before returning to India."

—*Gujerat Mitra*: "The Wagheers are reported to have plundered the village of Sahapur, subject to Nugger. One of the garacias and a few mekranees of that state are said to have united with them; but all fled on being pursued by a party from Nugger."

—Same: "It is said of Kattyawad that one of its few, very few good chiefs, the Maharana of Gangadhra, has expired. The British Government conferred on him the title of the Star of India; and his subjects, who were permitted to live in peace and prosperity, took his raj to be *dhurum* raj."

—Same: "The locusts have not lost or plunged themselves into the sea, as one might have concluded on seeing them following the course of the Taptee towards its mouth. They have kept themselves to the land, their next and probably the last place of visit being Kattyawad, where on account of the heat, they have died off in numbers. Their powers of committing devastation seem to have gradually abated, since their departure from Ahmedabad. Broach, Surat, and Katyawad may be said to have greatly escaped their devouring propensities, though the grain-dealers and others of some places in Kattyawad, have, on the pretence of their arrival, sent up their prices to a distressing point."

—Same: "The week witnessed the grand annual fair at Dakore, when about a lakh of persons congregated in that famous little town. Very late we have received accounts of the perpetration of most serious outrages, in which the police inspector, his myrmidons, and the temple Brahmins are implicated. The very place where the Thakore was enthroned, is alleged to have been polluted, and the attendants assaulted and illegally arrested and confined, not to say anything of another allegation that some of the police had extorted money from the pilgrims and tyrannized over those who did not pay. The police have also charges to make against the Brahmins of the temple, who, it is said, had to suspend public worship for several hours, until expensive ceremonies of purification were performed, the jewels that the Thakorji wore that day and other valuable things being rendered useless by the alleged forcible entrance of the European inspector. The *representation* received by us from both sides are conflicting enough to restrain us at present from deciding on their merits.

THURSDAY,—October 28.

—*Bombay Gazette*: "The Elphinstone Land and Press Company's property will now be finally transferred to Government, as it is believed that one of the objects of H. E. the Governor's visit to Bombay is in connection with the final arrangement for that purpose. We hear that some of the directors had an interview with His Excellency the Governor yesterday on the subject. All the necessary deeds and documents being now ready, the shareholders will be glad to close the bargain. A large amount of capital will thus be released from its present investment."

—Same: "We regret to learn from a correspondent at Tanna, who writes under Tuesday's date, that locusts have visited that zillah in large numbers. They were at Dhannoo and Oomberganm, and near Bassein."

—*Deccan Herald*: "Poona has followed close upon Bombay in the formation of a Philharmonic Society. The amount of musical talent in Poona is not so great as in Bombay, but the quality of it is perhaps superior: it is more highly cultivated and of a more classical character. Amongst amateur musicians there is not to be found one of more exquisite taste and finished execution than the President of the Poona Philharmonic Society. The Director of Music is also a finished musician, as thorough a master of musical composition as he is of the prince of instruments the violincello. The Honorary Secretary is thoroughly acquainted with the works of the great composers and with musical literature. He is a highly cultivated tenor singer, and has done more than any other one for the cultivation of music in Poona, both in church choirs and in social circles."

—From a statement of cases issued by Mr. S. J. Harrison, for officiating Inspector in Chief Cotton Department, we observe that on the 17th July last, a Hindoo named Kullapa Wullud Phakeerapa Taillee, of the Sholapoor collectorate, was, for fraudulently offering adulterated cotton for sale, convicted and sentenced to pay a fine of Rs. 15 or in default to undergo a month's hard imprisonment; and cotton was to be confiscated.

—*Spectator*: "The Bishop of Orleans, a great friend of Pere Hyacinthe, and a liberal Catholic, seems to have made every effort to prevent Pere Hyacinthe sending that letter of resignation, in which he, in effect, defied the Council and appealed from the Roman Church as it is, to the Church as he thought it should be. Failing in this, Monsigneur Dupanloup addresses him a very earnest and really affectionate letter, pointing out however, rather bitterly what 'an insult' the ex-Superior of the Paris Carmelites has been guilty of to 'our Saviour, to place himself as he is now doing alone face to face in opposition to Him, and in contempt of His Successors!'"

—*Bombay Gazette*: "The Penryn magistrates were engaged on Wednesday, Sept. 29, for a long time in investigating a charge of ill-treatment to a boy by a schoolmistress. The defendant (Emma Chappel), who keeps a school for young gentlemen at Falmouth, had among her pupils a son of Mr. George Symons, shipbuilder Falmouth. According to the evidence for the complainant, it appeared that the boy, who is eleven years of age, could not spell 'autumn,' and Miss Chappel punished him very severely by giving him a number of stripes on his legs with a cane. She afterwards took him to his bedroom, put him on his knees, and whipped him severely on his legs. The lad, in his evidence, said he tried to get up, but the mistress held him down, and beat him for an hour. Dr. Vigors deposed to having seen marks on the boy's legs such as might have been caused by a cane. Defendant's sister said the boy was very obstinate, refusing to spell the word, and her sister gave him a stripe or two. Defendant had twelve boarders and a number of day scholars. Many parents were in court to give her a character of kindness and urbanity. A pupil was called who had been six and a quarter years in the school, who said Miss Chappel had always been very kind to her pupils. Other evidence was about to be brought forward in favour of the defendant, when the magistrates dismissed the case."

FRIDAY,—October 29.

—*Times of India*: "His Excellency the Governor-General is pleased to nominate F. S. Chapman, Esq., of the Bombay Civil Service, to be an Additional Member of the Council of the Governor-General for making Laws and Regulations. Mr. T. C. Hope, the present Collector and Magistrate of Surat, will in all probability be appointed Chief Secretary to Government."

—Same: "The steamer *Juno*, belonging to Frassinet Son & Co., of Marseilles, leaves Marseilles on the 5th November, for Bombay, via the Suez Canal, with a full cargo of general merchandise, and will be followed monthly by steamers of large size and class. Messrs. Kunkier, Preiswerck & Co., are, we understand, the agents in Bombay; and arrangements have been made to carry cotton, &c., at a through rate to all ports on the European continent."

—Deaths last week, 256.

—*Bombay Gazette*: "We see from the weather report of the Ahmedabad collectorate, for the fortnight ending 15th October, that the weather was rather cold; the crops were good, save bajree and jowaree, the former having been eaten to a great extent, and the latter to a less, by locusts; and that fever was reported to prevail in almost all the talookas, besides a few cases of cholera in the Dholka talooka. Cattle were free from disease."

—The rumour from Ceylon, says the *Madras Athenæum*, is that the reception of the Duke of Edinburgh there will cost £21,000. It will be a disgrace to Sir Hercules Robinson if it does. We hope that His Highness's reception in Calcutta and India will cost nothing like that amount.

—*The Asiatic*: "In an address to the policyholders and shareholders of the European Assurance Society, which is advertised in the papers, there is the following extraordinary statement:—'It is now well known that a gang of designing persons has been occupied for weeks, if not months, in compassing the destruction of this and other Insurance companies.' The records of our criminal courts, we admit, are continually showing us new forms of villainy, but that persons can have deliberately combined together for the purpose here stated is really hard to believe. The statement, however, is made on the authority and by order of, a Board of highly respectable men, and signed 'Henry Lake, General Manager.' Is there no public tribunal, or no officer of the Crown in this country whose province it should be to enquire into the truth of such a statement, and protect the public? Surely after the painful experiences of the last three years some 'paternal' effort should be made on the part of the Government at a critical moment like the present. To an insurance company its credit is its life's breath. Many a company, perfectly solvent, though not overflowing in wealth, may be easily wrecked if people are to be found who can go about to plot its ruin, secure of gain themselves, without even the risk of punishment."

THE ŒCUMENICAL COUNCIL.

The curtain is about to rise upon that great Council of Rome which has long been casting its shadows before. Sixth of the Latern or first of the Vatican, it can only be called Œcumenical at this time of the day by a stretch of courtesy. Inasmuch as all "cardinals, patriarchs, primates, archbishops, bishops, abbots with quasi-episcopal jurisdiction, generals of orders, together with certain erudite men and princely persons," are convoked, it is distinct from all other kinds of Synods, national, provincial, and otherwise. Church historians do not agree as to the total number of Œcumenical Councils hitherto held. When the Œcumenical Council of Ephesus, in 449, had decided, not without the aid of "swords and sticks and many monks' heels," that Eutyches' opinion about the nature of Christ was the orthodox one, another Œcumenical Council, held 11 years later, at Chalcedon, decided that the decision of its predecessor was null and void, and that, so far from being an Œcumenical Council, it was a Council of Brigands. Even so the Council of Basle was called '*Basiliscorum spelunca dæmonumque caterva*,' because it rebelled against the Pope, its master. It will, therefore, only deserve Œcumenical when all will have gone well, and the Synod that comes after shall have approved its doings.

Meanwhile there is much and loud knocking heard behind the stage. The works of St. Peter, we learn, have nearly reached their completion. Signor Sarti's plans having been rejected, the device of Vespiguani has been adopted instead. The Papal throne stands at the end of the transept, the altar of the Council in the centre, the stalls for the fathers being grouped around, no longer, alas! in eleven, but owing probably to urgent affairs in their respective diocese, in seven rows. The whole space, instead of being closed by an apse at the Confession, will be shut in by a curtain, which can be drawn aside so that the assembled multitudes may, as time serves, behold the grand scene. The stenographers chosen from the different nations, so that they may not stumble over any foreign—say British—Latin, are rapidly mastering their craft under one of the most experienced teachers. The seven commissions, each presided over by a Cardinal, are pushing on their work, spite of heat, malaria, or due vacations. A Pope receives a daily report of their progress. A special commission, composed of high dignitaries, are appointed quartermasters, and Rome has to find lodgings for her guests at their biddings. Nay the inaugural sermon is already weighing on the mind of Padre Luigi da Trento, the Archbishop of Iconum, the Apostolic Preacher of the Vatican.

Nor is literature, in the widest sense of the word, idle on the subject. Articles, and notices, and essays and pamphlets, Liberal and Ultramontane, rabid and sensible, Catholic, Protestant, Rationalistic, and so forth, glut the papers and the book market in honour of the coming question of the hour. But mighty little is to be said of these efforts, and he who would attribute to them a higher value than that of, in the main, a catch-penny literature, would be mistaken.

When was it that the last Œcumenical Council closed? It was the Council of Trent, convoked in the throes of the German Reformation, and it sat and rose and sat again from the 13th of December, 1545, to the 4th of December, 1563, and its decrees were confirmed by the Pope early in the following year. But at the beginning of it a sermon was preached in which it was likened to the Last Council, wherein Christ and the Apostles would sit in judgment over the living and the dead. And the learned and pious have ever since considered this a prophetical sermon, inasmuch as between Trent and that supreme Synod there were to be no more Councils They were wrong, but so was the whole work.

The 8th of December approaches rapidly. We may, perhaps, give the probable programme of the beginning of the performance as we may gather it from previous similar occasions, notably Trent. First of all, all Christendom will solemnly be called upon for its prayers on behalf of the Synod. Next, one or several days' fast will be proclaimed

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On the day fixed, the 8th of December, the Assembly will walk in solemn procession to St. Peter's, where on this occasion, the Papal throne will be erected at the end of the transept, and the altar of the Council in the centre, the stalls for the Fathers being grouped around it. The Pope or his Legate will then celebrate High Mass, and in the prayers the Holy Ghost will be specially invoked. To all present a full remission of their sins will next be announced, and blessings will be invoked both on the Pope and the Assembly, the Pope chanting thrice, "Ut hanc sanctum Synodum et omnes gradus ecclesiasticos benedicere et regére digneris." After the this President—the Pope or his Legate—puts the question,

"Does it please you, to the honour and glory of the holy and undivided Trinity, the Father, the Son, and the Holy Ghost, to the increase and augmentation of the faith and the Christian religion, to the extermination of heresy, the peace and unity of the Church, the improvement of the clergy and the Christian people, to the suppression and extinction of the enemies of the Christian name, to resolve and to declare that this Council do commence and have commenced?" The Placet having been given, the next meeting being fixed, the Ambrosian hymn of praise is sung, and the assembly disperses. And what next?

Profound mystery shrouds the proceedings. And yet, perhaps, we may tell our readers in secret what we have learnt on very good authority. Three things will be done at the Council, which is not to last more than three weeks altogether. The three things will be the declaration of the infallibility of the Pope, which is to be proposed at the beginning of the meetings by an English prelate; the dogmatized Syllabus will be made law and, further, the dogma of the assumption of the Virgin, deprived from two apocryphal writings of the 5th century, will be proclaimed.

Though at Rome, and though in the midst of his prelates, about whose poor part in the whole transaction we shall yet have to speak, Pius IX. already sits in grim solitude. The last paragraph of the Syllabus declares it a damnable error to suppose that the Pope "can or ought to reconcile himself and come to an understanding (*reconciliare et componere*) with progress, liberalism, and modern civilization." Was anything ever more precise? Never has the curse pronounced by Innocent III. upon our Magna Charta and the Barons that framed it been abrogated, but it has grown and spread since, and two worlds rest under its shadow in peace. That 'disgrace to the English nation,' that 'thing of no account,' which in its thousand reflections and images, has now become the supreme law of nearly all civilised nations, shall they, shall we abrogate it at the Council's bidding? Or shall not the winds of Heaven carry back to Rome its own weird cry, echoed by a whole world, *Non Possumus?*—*Times.*

TELEGRAPHIC NEWS

London Oct. 4th.—The *Army and Navy Gazette* says, it is finally settled that Lord Napier of Magdala is to succeed Sir William Mansfield next year.

6th.—Advices from Madrid state that the Republican insurrection is spreading.—The Danish "Ridsdag" has been opened. The King expressed his confidence in the ultimate acquirement of North Schleswig.—The Superior of the Carmelites has ordered Father Hyacinthe to return to his Monastery under penalty of excommunication.—The Spanish Government have submitted a Bill to the Cortes for suspending the guarantee of personal liberty throughout Spain.—The Rev. John Fieldon Mackamar has been appointed Bishop of Oxford, Dr. Wilberforce being translated to the Bishopric of Winchester.—The Empress Eugenie has arrived at Venice, whither the King of Italy has gone to visit Her Majesty.

12th.—Latest advices from Spain state that Valentia has surrendered unconditionally after a bombardment of three hours.—A Fenian demonstration took place in London yesterday at the funeral of Martin, who was killed accidentally, and not Colonel Kelly, as was supposed.—Another amnesty demonstration has taken place in Dublin.—Latest advices from Spain state that the Republican insurrection in Catalonia, Arragon, and Andalusia has been vanquised.—Severe fighting has occurred at Saragossa and Valentia. Madrid is tranquil.—The Emperor Napoleon has accepted the invitation of the Czar to visit Russia next year.—A despatch from Earl Granville to Mr. Bowen reiterates the order for the removal of the 18th Regiment from New Zealand.—Earl Derby is ill.—The sixth French military command has been suppressed. The Messageries Imperiales steamer *Godavery* leaves Marseilles in November to proceed through the Suez Canal direct to Calcutta.—Latest advices from Spain state that the Government have asked of the Cortes leave to prosecute seventeen Republican Deputies for participating in the recent insurrection. Their expulsion is expected after a judicial condemnation.—Gastelar has been threatened with assassination and has fled to Portugal.

15th.—The Dean of Ely has been appointed Bishop of Carlisle.

PASSENGERS SAILED.

Per *Behar, Oct. 23rd*:

For Marseilles.—Mr. McBean, Mr. and Mrs. Pigot, Mr. and Mrs. Quinton, and Lieutenant A. E. Dummler, R. E.

For Southampton.—Mr. H. A. Cherry, Mr. Richard Crawshaw, Mrs. J. H. B. Haclear, Mrs. Walker and infant, Mr. James Jamieson, and Mr. Arthur Devon.

For Aden.—Mr. Howe.

For Suez.—Colonel Hamilton, Captain D. J. Stewart, Mr. Thackeray, and Mr. A. F. Shepherd.

For Malta.—Mr. and Mrs. Gibbon.

PASSENGERS ARRIVED.

Per *Golconda, 23rd*:

From Southampton.—Major Webster, Mr. and Mrs. Higgins, Miss Betts, Major and Mrs. Staples, Mrs. Dobbs, Mrs. Southey, Mr. Jollen, Mr. Murray, Capt. Holt, Mr. Logan, Mrs. Mivet and infant, Mrs. Kirwan, Mrs. Eales, Mrs. Lowis, Mrs. Brooks, Lieut. Gill, Master Mull, Mr. Dobbs Propt. Mahomed Alli, Mr. and Mrs. Goff, Mrs. Wilson, Mrs. Hampton, and J. Barber.

From Marseilles.—Mr. Cresswell, Lieut. and Mrs. Bennett, Mr. Weinholt, Mr. Brock, Gen. Sir W. and Lady Turner, Mr. Miller, Mrs. Capper and infant, Mrs. Chamier, Mr. Agelario, Mr. Ralli, Mr. and Mrs. Percival, Mr. Poyen and friend, Mr. and Mrs. Greig, Mr. and Mrs. Boys, Mr. Whyte, Colonel and Mrs. Briggs, Mr. Hughlings, Mr. Hood, Major Williams, Sir G. Malcolm, Mr. Robertson, Mr. Boycott, Mr. Seyd, Mr. Aspinald, Mr. H. Hore, Mr. Robertson, Mr. and Mrs. Watson, Mr. Andie, Mr. Pernim, and Mr. FitzGerald.

From Suez.—Major Stafford, Col. and Mrs. Cary, Mr. Lehmer, Mr. Brauss, Col. and Mrs. Caines, Mr. Weylandt, Capt. and Mrs. Evans, Mr. Froschs, and Mr. Heyer.

From Gibraltar—Capt. and Mrs. de Mello, and Mr. and Mrs. de Fonseca, and infant.

DOMESTIC OCCURRENCES.

MARRIAGES.

BRADSHAW—BETTS—Oct. 25th, at Byculla, Bombay, Oswald M. Bradshaw, Madras Staff Corps, to Alice, eldest daughter of W. Betts, Esq., of Teignmouth South Devon.

SHIELD—LANCASTER—Oct. 18th, at the Cathedral, Bombay, John Charlesworth, son of Robert Spencer Shield, Esq., of Birkenhead, to Bessie, second daughter of the late Dr. J. J. Lancaster R. N., of Liverpool.

DEATHS.

GOMPERTZ—October 16th, at Shikarpoor, Upper Sind, Marry Kathleen, dearly beloved wife of Robert Gompertz, Esq., Local Funds, Executive Engineer of Shikarpoor.

ASHFORD—Oct. 18th, at Deesa, Lizzie Isabella, the daughter of Wm. Ashford, Barrackmaster, aged 3 years and 2½ months.

BALDWIN—Oct. 19th, at Ahmedabad, Lieut. Charles F. Baldwin, R. E., aged 29 years, deeply regretted.

BOSTOCK—Oct. 4th, at Southampton, Harry Scudamore Bostock.

WILLIAMSON—October 22nd, at the residence of her son, at Gunnesh Khind, Poona, Mary Louisa, widow of the late James Williamson, of the Dockyard, Bombay.

SMITH—Oct. 26th, at Gorupdao, Chinchpoogly, Harry, the beloved son of Mr. R. C. Smith, G. I. P. Railway, aged 4½ years.

WEBB—Oct. 25th, at Bombay, Charlotte Webb, aged 23 years.

SPIERS.—Oct. 26th, at Byculla, Emma Maria, the beloved wife o Mr. William Valentine Spiers, Sub Registrar, Mazagon District aged 27 years and 5 months.

PINDER—Oct. 26th, at Broach, Louisa, Sophia, the beloved wife of Mr. G. W. Pinder, Telegraph Master.

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